

THE CATHOLIC INTERRACIALIST

WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

Vol. 9 No. 10

APRIL, 1950

New York, N. Y. 10 Cents

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Open House, Art Exhibit At New York

Over five thousand invitations were sent to friends residing in the vicinity of New York inviting them to OPEN HOUSE on Easter Sunday, April 9, 1950, at Friendship House of Harlem, 34 W. 135th Street, Miss Anne Foley, Director announced. A Negro Artists Exhibit, including the works of many well known artist, will be the feature of the planned program.

"The open house will also include a reception for Mabel Knight, our former director," Foley said. "We would like to see all of our old friends and make some new ones."

The program will last from 3:00 until 5:30 p.m. and staff members will be on hand to guide visitors and explain the many activities of the organization.

Some of the artists exhibiting include Richmond Barthe, sculptor, who recently donated, in memory of his Mother, MARIE FRANKLIN, a statue of the head of Christ; Alan Crite, painter from Boston; Charles Seabee, painter; Ruth Piper, painter; Ed Mooney, sculptor, and the Haitian Primitives, painters.

APRIL 4, FEAST DAY OF ST. BENEDICT THE MOOR

April 4th is the feast day of the patron saint of Negroes, St. Benedict the Moor. St. Benedict lived in the 16th century and his simplicity, his love of prayer, his cheerfulness, his humility and meekness, his love for the Blessed Mother, and his intense devotion to the Blessed Sacrament made him an inspiration to all.

INTERRACIAL HOUSING SUCCESS IN CHICAGO

Frances Cabrini Homes, one of the eleven housing projects sponsored by the Chicago Housing Authority, is a group of low, cheese box-like buildings located on the north side of Chicago. In spite of its factory-like exterior, the project is a living answer to many of the arguments used to belittle low-income housing and also a proof that interracial projects are not doomed to failure from the start.

Harvey Peck, assistant manager of the project, has this to say about the interracial aspect of Cabrini's success: "Since I've been at Cabrini, I've seen no friction between the white and colored families. In fact, they live together on very friendly terms. When the project began there were a few minor difficulties, but none worth talking about now."

The project, named after Mother Cabrini, who worked among the poor in Chicago, only accepts families with children, elderly couples being the only exception to this ruling. Families with one or two children must make less than \$2,950 a year in order to be eligible for Cabrini. Those with three or more children

The Kids Need Things

Casita, the Chicago Friendship House Children's Play Room, urgently needs: 1, any kind of art paper; 2, children's scissors; 3, a blackboard (the present one collapses when the chalk is too thick); 4, sturdy toys and dolls. Thanks from the bottom of our hearts.

White Supremacy Founder Faces Court Trials

(As we promised in our last issue, we are giving more information on the White Circle League, Inc., and its Founder Joseph Beauharnais. This league is anti-many things pertaining to the Negro. According to Mr. Beauharnais all who believe as we do are "either, sub-normal feeble-minded, moronic, fools, unrealistic, uninformed, living in an imaginary world above the clouds, betrayers of their race, or deluded, misguided religionists with egg-shaped brains which point only in one direction—toward that realm beyond the stratosphere where an undefinable God dwells whom they blame for telling them that it is a Christian Democracy to eat, live, sleep and work with Negroes.")

Joseph Beauharnais, Founder of the White Circle League of America, Inc., is scheduled to appear before the Circuit Court in Chicago May 1, 1950, on charges of circulating anti-Negro literature. In setting a

CATHOLIC BISHOP URGES FEPC

In an article appearing in the Buckeye Review, Negro weekly published here, Most Rev. Bernard J. Sheil, D.D., Catholic Auxiliary Bishop of Chicago, has urged the passage of Fair Employment Practices legislation.

CATHOLIC ACTION, CRUSADE OF PRAYER, URGED BY POPE



Negro Bishop from Uganda Ordains Four White Priests

Destined for the African Missions are these new priests photographed following their ordination in the chapel of the White Fathers Seminary, at Eastview, near Ottawa, Canada. They were ordained by His Excellency, Bishop Joseph Kiwanuka, of Masaka, Uganda. Left to right: Rev. Gabriel de Lormier, Montreal; Rev. Louis de Gonzague Langevin, Oka, Quebec; Bishop Kiwanuka; Rev. Paul Emile Labadie, Lauzon, Quebec, and Rev. Claude Pelletier of St. Roch des Aulnaies, Quebec. Bishop Kiwanuka, the first Negro named a Bishop, was consecrated in 1939 by Pope Pius XII.

HAVE NEGROES A GOOD CHANCE TO BE PRIESTS

In an article recently published by AMERICA, titled "DOES CHRIST WANT THIS BARRIER," by Rev. Claude H. Heithaus, S.J. revealed some interesting, if disturbing, facts about a Negro's ability to attend a seminary, or enter the religious life.

Wrote Father Heithaus, "It was with considerable relief that I opened a recent copy of AMERICA and read a news item about the findings of Rev. Raymond Bernard, S.J. It seems that after a prolonged

(Continued on page 6)

Dixiecrats Immoral Priest Charges

New Orleans—The Dixiecrat movement is immoral and "the appalling sin of racism" is one of the chief handicaps to labor in the South and must be ripped out of our economic life.

That was the message forcefully given to the delegates to the third annual Louisiana CIO convention by Father Vincent J. O'Connell in an address opening the sessions here.

"Labor must defeat the Dixiecrat Congressmen," said Father O'Connell. He is general chairman of the Catholic Committee of the South, regional organization devoted to racial justice, economic justice and decent rural living.

Archbishop O'Boyle Urges Catholics To Get Negro Converts

The Most Rev. Patrick A. O'Boyle, Archbishop of Washington, yesterday called on Catholics to make a strenuous drive for more Negro members in the Catholic church.

"Pope Pius XII has not summoned missionaries of other nations to come to the United States for this work," Archbishop O'Boyle declared. "This is our own job. For anyone who sincerely wishes the blessing of God upon this beloved country of ours, I can think of no better way of invoking upon our land the smile of divine favor, than for each one of us to manifest a deep, abiding and active spiritual charity for our Negro people."

Pointing out that there are

(Continued on page 5)

Complete Fides Report Available to Readers

The complete FIDES report on the Work of the Catholic Church Among the Negroes of the United States, in attractive pamphlet form, with commentaries, has been compiled and published by the Brooklyn Interracial Council, it was learned.

Copies are available to those who wish them. They can be obtained by writing or contacting the Catholic Interracial Council, 20 Vesey St., New York 7, N. Y., or the Brooklyn Catholic Interracial Council, 191 Joralemon St., Brooklyn 2, N. Y.

"Anni Sacri," (meaning Holy Year), the encyclical letter by the Holy Father, Pope Pius XII, calling for a crusade of prayer, was issued recently.

"... although war has almost everywhere ceased, nevertheless the longing for peace has not come...", the encyclical emphasized. Elsewhere the Holy Father said, "Let all, united with Us in prayer, implore from Divine Mercy that a new order, based on truth, justice and charity may arise from the longing for restoration of morals."

Many nations are obstructing peace efforts and as a result an armament race is beginning which brings fear and trepidation into the hearts of all men, the encyclical pointed out.

Stressing the importance of CATHOLIC ACTION the Pope says, "And, as the priest cannot reach everybody and everything, and as his work is not always able to meet adequately all needs, those who serve in the ranks of Catholic Action must help with their experience and activity. No one is permitted to be idle and lazy while so many evils and dangers impend, and while those who are on the other side are working so hard to destroy the very basis of Catholic religion and Christian cult. May it never be verified that 'the children of this world are wiser in their generation than the children of light' (Luke xvi, 8) may it never be that the former should be less active than the latter."

Prayers were offered on March 26, Passion Sunday for the "appropriate remedy for the present evils."

Negro Catholic Priest, Pastor of Five Parishes

Chaguanas, Trinidad, B.W.I.—A Negro Catholic priest who was born and educated in the United States is the pastor of five churches in this area. He is Father Maximilian Murphy, a native of Texas. He is pastor of churches in Chaguanas, Cunupia, Todds Road, Caparo, and Mamoral—five small towns in this vicinity.

The priest, who was ordained in Czechoslovakia in 1934, studied at St. Patrick's Seminary, Menlo Park, Cal., and the Theological School at Prague. He has been stationed in Chaguanas since 1937.

Father Murphy has erected in this village, in addition to a Catholic grammar school, the only high school in the area.

(Continued on page 3)



Platform of the Catholic Interracialist

WE BELIEVE in the sublime doctrine of the Mystical Body of Christ—for He is the Mystical Vine and we are the branches. He is the Head and we the members.

WE BELIEVE that the fruit of the Incarnation and the Redemption is the Brotherhood of Man under the Fatherhood of God.

WE BELIEVE that we are our brother's keeper and have a personal responsibility, therefore, before God, for the welfare of that brother in Christ and this embraces all men, irrespective of Race, Nationality or Color . . . for Christ died for ALL mankind.

WE BELIEVE that a lasting social order and peace will be achieved only by a Christian Social Order based on Christian Social Justice which includes Interracial Justice.

Editor, April, 1950.

JOYOUS EASTER SEASON

"On the day of His Resurrection, Christ Jesus left in the tomb the linen cloths, which are the symbol of our infirmities, of our weaknesses, of our imperfections; He comes forth triumphant from the sepulchre; His liberty is entire, He is animated with intense, perfect life with which all the fibres of His being vibrate. In Him, all that is mortal is absorbed by Life." * Christ in His Mysteries.

In this passage Abbott Marmion sets the keynote of Easter Sunday, the Resurrection of Our Lord Jesus Christ. Throughout the forty days of Lent, the Christian, uniting himself with Christ in His passion and gaining his strength therein, has been doing battle with his infirmities, weaknesses, imperfections in order that he may rise with Christ and show forth the new life within him.

Easter Sunday is especially related to the apostolic life—for what is the apostolate but the showing forth of the Christ Life within us. If the season of Lent by its concentration on the denial of ourselves in order to build up Christ in us is a warning that there is a necessary preliminary to the apostolate; Easter is a call to the apostolic life itself—a call to rise with Christ and assist in showing forth Christ to the world.

Although Easter is by custom in this country a day of a gathering of the clan, a return of each to his own family, Friendship House feels that it is more appropriately a day for open house—a day for calling out to all to come and rejoice and exchange with one another the spirit of the risen Christ, that we may strengthen one another for the work of the apostolate. Friendship House of Harlem is having open house. We think you will appreciate the exhibit of Negro Artists arranged for you. We are sure you will wish to join in a tribute to Mabel Knight, former director, who has given so many years to the difficult apostolate which is Friendship House.

May your Easter be joyous—May your Easter be apostolic!

J. G.

GOD, WHO ON THIS DAY THROUGH THY ONLY-BEGOTTEN SON HAST VANQUISHED DEATH AND UNLOCKED FOR US THE GATE OF EVERLASTING LIFE: HELP US TO FULFILL THE LONGINGS THOU HAST THYSELF PLANTED IN OUR HEARTS.

He Never Sleeps

Have courage for the great sorrows of life and patience for the small ones; and when you have laboriously accomplished your daily task, go to sleep in peace. God is awake.

Victor Hugo.

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CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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THE CHURCH SPEAKS

ROME—The Third International Congress of the Catholic Press was held in Rome with 400 delegates from 25 countries in all parts of the world assembled. The meetings were held in the Apostolic Chancery. Count Giuseppe Dalla Torre, editor of *Observatore Romano*, Vatican City daily, and president of the International Union of the Catholic Press, presided. The general theme was "The Catholic Press in the Service of Truth, Justice and Peace."

The suppression of public opinion in totalitarian states is "an outrage on the natural rights of man" and "wherever public opinion ceases to function freely, there peace is in peril," His Holiness Pope Pius XII said in a message to the delegates.

The Holy Father developed a "Catholic concept of public opinion," and declared that service rendered by the Catholic press to that concept constitutes a solid guarantee for peace.

Serving public opinion rather than "making" it, or dictating to it, is the task of the Catholic press, the Pontiff said.

The Pope counseled the Catholic press to renounce "the vain profits of a vulgar interest," and to reject, "be it at the price of financial sacrifices," anything outraging faith or honesty. In doing so, the Holy Father added, "the Catholic press will gain in intrinsic value; it will finally win esteem and confidence; it will justify the oft-repeated motto, 'a Catholic paper in every Catholic home.'"

ROME—The press can play a responsible part in the "great return of the world to God through Christ," Pope Pius told fifteen American newspaper editors and publishers in Vatican City, January 23. The Pope received the executives and two officials of the European Co-operative administration in private audience. He spoke with them in English. He said the return to God, "if accomplished, is going to be along the path of truth."

"Can you advance this noble enterprise? Assuredly yes, because truth needs a voice. And the most potent voice reaching the general public today is still that of the press. Who does not know that a journalist can deliberately falsify facts, or by lifting them out of their context can distort their true meaning, or can suppress truth that in justice clamors to be heard?"

RING, HAPPY BELLS

Ring out the blot of racial hates,

Ring, happy bells, across the States;

And into every neighborhood Ring in the love of brotherhood.


Ring in the government of Christ,

Ring out the failures of the past,

And may all nations join as one

In organizing peace at last.

—Elsa C. Mayer.



CHRIST
OUR PASCH
IS SACRIFICED
ALLELUIA+
Therefore
let us feast
on the unleavened
bread of sincerity & truth +
Alleluia Alleluia Alleluia

V. S.

WASHINGTON ASKS

Dear Friends in Christ:

We need a permanent home in Washington if our work is to grow. And to buy a building suitable for our Interracial Center, we need your prayers and—\$7,500 down payment. Big Plans? Yes, but we know miracles still happen. Through God's Providence and your dollars we can raise this down payment.

Last year we paid \$2,500 in store rent, room rent for the staff, and repairs on this building that isn't even ours. We know landlords must eat too, but we hate to feed them indefinitely. That \$7,500 would be money saved in the long run.

Since we opened St. Peter Claver Center, the southern-most Catholic Interracial Friendship House, over a year ago, the work has progressed slowly but surely. And now Rome backs us up in our belief that our work in the nation's capital is needed NOW. Fides, official organ of the Society of the Propagation of the Faith, reports that "spiritual work for the Negro is frustrated and incomplete . . . unless the walls of prejudice and racial discrimination are broken down by a specifically directed program of propaganda for interracial justice." The report commended our brethren centers, New York and Chicago Friendship Houses for their interracial work and singled out Washington, D. C. as the city where "harsh and compulsory segregation" exists.

Here then is our work. Enough for many years to come. For until Negroes are warmly welcomed into every phase of life in Washington, St. Peter Claver Center will have work to do.

We have no steady income. We depend on God through you and all our friends for everything . . . our food, clothing, our charity to the poor, our children's program, our monthly bills—especially for spreading the principles of interracial justice—and now \$7,500 for a new home.

Please answer this letter. We wish we could provide a stamped envelope for you, but we beg a total effort on your part! The widow's mite will be as happily received as those larger amounts absolutely necessary for the purchase of a center.

Yours hopefully in Christ and Our Lady,

THE STAFF OF ST. PETER CLAVER CENTER,

Mary Houston, local director.

Low Income Housing Success in Chicago

(Continued from page 1)

must report all income and salary increases.

Mr. Peck added that business men need have no fear of low-income public housing presenting unfair competition.

"Those who are eligible for Cabrini wouldn't make profitable tenants for private landlords, anyhow. A family with an income of \$40 a week can't afford to pay \$50 or \$60 a month for rent," he said.

The ideal situation would be for the workers to receive a wage that would enable them to afford decent housing. But public housing is a necessary temporary measure to allow families to grow in a healthy atmosphere.

Mr. Peck also attacked the idea that low-income projects

**ALLELUIA, ALLELUIA.
TELL THE HEATHEN, THE
LORD REIGNS FROM THE
CROSS.**

are a burden on the public: "The payment in lieu of taxes, which amounts to 15% of the rents, brings the city a much larger return than was formerly received in taxes on the property before the project was built."

Asked whether real estate values have risen or declined in the surrounding neighborhood since the homes were built, Mr. Peck smiled. "That's another popular misconception about public housing. I don't know the exact figures for Cabrini, but according to the Blue Book of Real Estate values, land value always increases wherever a project is built."

The long, monotonous, yet neat looking buildings of the Cabrini Homes afford a sharp contrast to the houses in the surrounding area. A negro family living two blocks from the project must pay \$60 for six rooms in a ramshackle building. The hallway to the apartment is dirty and without any lighting to show the way up the rickety stairs. At another nearby building, the front stairs swing from side to side as one climbs them, providing a cause for dangerous accidents.

Mrs. Ruby Callier, mother of two children and president of the Cabrini Tenants' Council, described the conditions of one house near the project. "One family with ten children is crowded into two tiny rooms in a damp basement. The floor is of dirt loosely covered with boards, and the place is infested with rats who often bite the smaller children during the night. If anybody needs housing, it's that family."

Mrs. Callier told about the Tenants' Council, which she heads. The Council's aim is to enable everybody to live together in harmony and to

work out the common problems of all those living in the project. Some of the Council's work is also directed toward benefiting the surrounding district.

When the new officers of the Council are elected each year, anybody may run for office and everybody may vote. As Mrs. Callier says, "It's strictly democratic."

According to tenants, there is very little juvenile delinquency among the project children, while the surrounding area is plagued by it. Housekeepers are more conscientious, too. One housewife, said, "When I first saw how neat some of my Negro neighbors kept their homes, I said to myself, 'Now I can do better than that.' So I went back, fixed up my house and have been keeping it that way ever since."

In the summer the tenants all care for their own lawns and provide their own heat in the winter. The planned extension of the project will have a central heating system.

Among the benefits of low-income housing, the tenants listed: creation of interracial harmony, reduction of juvenile delinquency, greater civic interest, better health, more interest in religious activities and happier tenants.

The opponents of low-income, interracial housing will have to shout loudly to counteract the example of the Frances Cabrini Homes.

DENNIS HOWARD.

BETTER HEALTH LEAGUE ORGANIZED IN HARLEM

The Community League for Better Health in Harlem, was organized March 11, 1950, after three months preparation by an Organizational Committee, headed by Samuel C. Patterson.

"Let's act and not talk," Patterson said during the organization meeting at which he was elected Vice President. The group is interracial and has the active support of many doctors and nurses.

The function, as explained and drafted at the meeting is threefold:

1. To draft a program which will provide for the essential health need of Harlem; foremost of which is the extension of Hospital facilities.

2. To mobilize the Community, its people and organizations, both lay and professional, together with others outside of Harlem to fight for the attainment of this program.

3. To furnish service to the community such as supplying information as to the available health facilities, the showing of health films and the distribution of health literature.

Pat O'Connell, associated with Friendship House, was elected to the Executive Committee.

A magazine, Queen of All Hearts, will make its debut in May, Very Rev. Frank Setzer, S.M.M., provincial superior of the American Province of the Montfort Fathers, announced.

Gov. Adlai Stevenson Governor's Mansion Springfield, Illinois

DEAR GOV. STEVENSON:

We are a settlement house on the South Side of Chicago in the heart of the Negro area. As such, we have had ample opportunity to observe the effects of the recent recession on the population in this district. As always, the Negro is the last to be hired and the first to be fired. Add to that situation the fact that because of segregation and over-crowding, rents and prices are higher than elsewhere in the city, and you have a staggering picture of dire need.

Daily, people come to us for help. Generally they have been living from hand to mouth on a low-pay job. When they lose that job they are immediately in need of assistance, and so great are the demands on public welfare that it takes some time for their cases to be checked, and so in the interim between their job and public welfare they are bound to pile up bills. Some of them are evicted; some of them have no money for food. When they finally receive public aid it is entirely inadequate. Hundreds of people have as their only source of livelihood funds that simply will not stretch to meet the cost of high rents and high prices. The result is that hundreds of people are existing on a starvation diet, a diet that if continued will reap a dire harvest in the ills of tomorrow's citizens, to say nothing of the toll in taxes for medical bills.

Conditions are even worse than that. Since the aid of public welfare is presently completely inadequate, husbands of large families are under pressure to desert their families because by doing so their wives and children thereby become eligible for Aid to Dependent Children, which also is inadequate, is better than public welfare. Thus, the present relief situation is thereby a direct cause of the break-up of homes. What that will mean in the future in terms of juvenile delinquency and crime costs, to say nothing of the human heartaches, it is impossible to measure.

We strongly recommend that appropriations for public welfare be made much higher and as soon as possible. When the machinery of our society becomes so cumbersome that thousands of people are forced to live in such want in the midst of a land of plenty then it is society's duty to lose no time in bettering their conditions. If there is no other way to do this than by means of public assistance then adequate public assistance is a must. In the name of basic Christian principles, in the name of ordinary common humanity, even in the name of preventing future taxes, the State Legislature must act at once.

Sincerely yours,

MARGARET YOUNG,

For Friendship House.

This letter was sent to the Governor of Illinois. It reflects some of the work we attempt to do.

Personnel Problem

There are qualified competent people available to answer all your personnel problems.

May we place at your disposal one of our free employment placement service. Only those who completely fill your requirements would be considered for the position.

For all your help . . . office, plant, domestic or specialized, please contact Don Monks, Friendship House, 34 West 135th Street, AUDOBON 3-4892

Our Bookshelf

We Live With Our Eyes Open, by Dom Hubert van Zeller, O.S.B. Sheed and Ward, 1949.

When it comes to such things as leadership or interior prayer or asceticism, most of us say, "All very well and good for the gifted, but me, I'm just an ordinary person." We don't even bother to look and see what it's all about; we close our eyes, after all we know that stuff's not for us. This line of action might be commendable for a Class C movie, but to shut our eyes to the essentials in life is a grave mistake. Father Hubert van Zeller has written a book, "We Live With Our Eyes Open," which is designed to counter this attitude.

Leadership, the very word "sends shivers down the spine . . . mentally we rank ourselves among those led. But there is a germ of leadership in everyone . . . certain it is that God gives to every soul the chance of being an Apostle. With most of us the temptation is to bury the talent, to overlay the true self, to borrow someone else's technique. It sometimes calls itself humility, but it is sheer unwillingness to bother. We shy of

using the gifts we've got and we excuse ourselves on the grounds that other people have been given much greater ones."

Father Hubert takes a variety of subjects, married love, jealousy, education, the Mass, and in each essay he acquaints us with the reality of the thing. We catch a glimpse of what it is . . . actually . . . not how we are accustomed to look at it.

We jog along in the same old rut every day in a state of semi-torpor, yet "We should be on fire to make use of every chance that comes along. We allow so much to pass us by, which might be swept up into the service of God: sufferings come into our lives, but somehow as possible offerings to be made to God they slip through our fingers: people come into our lives but as souls to receive the impress of Christ they are somehow overlooked; works, pleasures, undertakings of one kind and another come crowding into our lives, but somehow in the general rush are accepted in their own terms—materially. The great work of supernaturalization goes untried."

ANN SISCO.

Negroes in American Society

By MAURICE R. DAVIE

McGraw Hill

As the author himself says, since this book is designed primarily as a textbook, it is necessarily eclectic in character. One in the McGraw-Hill series of books in sociology and anthropology, *Negroes in American Society* is more of a factual scientific analysis, rather than a presentation of a personal opinion or a program. Read as such, it can be a very useful book for any one interested in interracial relations. Perhaps, it is just as well, in fact, that Mr. Davie keeps ideals and argumentation pretty well out of his book, for the "ideals" which might be expressed in a book belonging to an "anthropology" series would no doubt be questionable ones. One notable instance when Mr. Davie does slip from his factual analysis is in this objectionable statement: "The practice of birth control appears to be much less frequent among Negroes than among whites although the need (sic) for it is indicated in the high proportion of cases of poverty and disease."

Mr. Davie follows a logical and reasoned plan of development of his theme, in contrast to a book like Conrad's *Jim Crow America*. Each type of writing has its place, and we must remember that Mr. Davie's work is designed for use in classes. His plan is to trace the historical progress of the Negro, and he does a good job of that, giving many little-known facts and statistics difficult to find elsewhere, supplemented by a very complete bibliography following each chapter. He begins with an illuminating discussion of the culture of so-called "primitive" Africa. He tells of the high esthetic development of many tribes and of the stable governments of many king-

doms. The heritage of the Negro was richer than is commonly supposed.

The progress of slavery is traced from the Arab conquests beginning in the eighth century up to the Civil War. Mr. Davie points out the fact that the slaves were much better treated in the Latin American countries during the period of colonization and after, because of the Church's upholding of the idea that bondsman and master were equal in the sight of God. And to this fact was due the abolition without violence of slavery in Latin America, as well as the mingling of races. South of the Rio Grande, the Negro is a respected citizen today as a result.

A significant number of pages is devoted to the economy of the South, a problem intimately wrapped up with the southern attitude toward the Negro. Since the pattern of segregation and discrimination is so different in the North, Mr. Davie shows the status of the Negro both north and south in education, religion, family life, housing, administration of justice, and suffrage. The book closes with chapters called *The Negro's Reaction to His Status*, and *The Future of the Negro*. The latter is very interesting in its discussion of South America as Heaven for the Negro (also Hawaii), the United States as Purgatory, and the Union of South Africa as Hell. Although admitting that advances seem slow, the book closes on a note of hope for the Negro in America.

**THE WHOLE EARTH
OVERFLOWS WITH THE
LORD'S GOODNESS. ALLE-
LUIA.**

**ON THE DAY OF MY
RESURRECTION, SAYS THE
LORD, I SHALL GO BEFORE
YOU INTO GALILEE. ALLE-
LUIA.**

NEGRO LEADERS

ASHLEY TOTTEN

Labor Leader and Founder of a Union

Ashley Totten was born in the Virgin Islands on October 11, 1884. His father worked for 55 years as a statistician for the Danish government which sold the Islands to the United States in 1917.

Mr. Totten attended the Danish Boys High School in the Virgin Islands. Their curriculum is equal to two years of college education. In 1905 he left the Islands and came to the United States. He worked as a porter, elevator operator, and steward on coast ships.

In 1918 he began working for the Pullman Company and soon discovered that the Company was placing the responsibility on the traveling public to pay in tips the wages of its employees. The injustice of that was one incentive for him to start a union for porters.

He felt that wages were too low. At that time, the most a porter could make was \$67.50 a month. Deductions were made from wages for uniforms, polish, brushes, a place to sleep at the end of a trip. To earn \$67.50 the men worked as much as 400 hours in one month. The majority of the porters earned less.

Instructions to the porters to press for tips made them subservient and resulted in their being insulted. Totten disliked seeing men robbed

**PUT IN THY HAND AND
FEEL THE PLACE OF THE
NAILS; CEASE THY DOUBT-
ING AND BELIEVE, ALLE-
LUIA, ALLELUIA, ALLELUIA.**

of their dignity. This conviction was another reason to start a union.

In 1925 he began to organize the Brotherhood of Sleeping Car Porters. He was fired shortly afterwards. Believing that an outsider would be more effective, he called on Mr. A. Philip Randolph to help him with the organizing.

The Republican Convention of 1924 in Kansas City was being picketed by Totten's union. Frank Lowden, who was running for President on the Republican ticket, was the son-in-law of George Pullman and the Brotherhood was picketing the Convention for union recognition. Thugs attacked and beat Totten. Several things resulted from the affair . . . the man who beat Totten admitted he was hired by Louis Siegfried, Police Chief of Kansas City and a former Pullman employee. And the AFL gave the Brotherhood a Federal charter not long after.

Mr. Totten is married and the father of two sons, Bertram and Walter. He is interested in the question of segregation in the unions and believes great progress is being made. (Ex: The AFL has only 10 internationals left that have "colored clauses").

At present Ashley Totten is International Secretary-Treasurer of the Brotherhood of Sleeping Car Porters. The union has 17,000 members in Canada, Mexico, and the United States. Mr. Totten hopes to see the porters made independent of tips. This involves convincing the Pull-

**EIGHT DAYS LATER,
JESUS CAME. THE DOORS
BEING LOCKED. AND
STOOD IN THE MIDST OF
HIS DISCIPLES. AND SAID,
PEACE BE UPON YOU. AL-
LELUIA.**

man Company to pay a living wage. He also is working to see that porters get chances for upgrading to conductors. There is no possibility of upgrading to-day. He would also like to see one of the Brotherhood men appointed to the National Adjustment Board . . . if he is qualified. Mr. Totten deserves credit for his hard work as a labor leader and union founder.

THOMAS P. ROWLAND

WHITE SUPREMACY

(Continued from page 1)

date for the trial, Judge J. H. McCarry overruled a defense motion to quash the charges.

Quoting from the Chicago Daily News of February 13, 1950: "A new action that could cut the piper down to a backyard flutist, is a threatened state (Illinois), suit to revoke the White Circle League of America, Inc., charter—the 'Inc.' stands for a state charter issued November 9, 1949, to the White Circle League as a non-profit organization. Penalties under the suit could run up to a \$25,000 fine."

In Jury Court, Chicago, Ill., in February, Beauharnais was granted a change of venue (Beauharnais didn't want to appear before Judge Oscar S. Caplan's court) on charges of distributing hate literature, but not before Judge Caplan had commented, "This gentleman has sent me a letter which, in my opinion, invites psychiatric analysis."

During a recent interview, Beauharnais admitted being convicted of a rent and furniture tie in by the rent office in 1945, in connection with a building at North Winchester, Chicago area.

The Catholic Interracialist will keep posted on the happenings of the White Circle League and its founder. This information will be passed on to you.

WHITE SUPREMACY CANDIDATE SOUNDLY DEFEATED IN SOUTH

New Orleans, Louisiana. — The white supremacy candidate for mayor, who injected racial issues into the bitter attack which he waged against the incumbent, Mayor Morrison, was soundly defeated. In a joint memorandum on the election, the chairman of the Catholic Committee of the South, the director of the New Orleans Regional Office of the Anti-Defamation League, and the secretary of the New Orleans Committee on Race Relations, summarized as follows: "... the election . . . demonstrates that increased Negro registration give the Negro community an acknowledged place in the political alignments, with a reasonable hope that its demands and needs will be listened to with respect and consideration. It demonstrates that a low appeal to racism is no longer listened to seriously by a growing number of white Southerners . . ."

Chicago Reporter

As I write, the entire nation is worried about coal, factories are closing, light consumption is being cut, and families are looking at dwindling supplies of coal. But for me this nation-wide distress is personified in Mrs. Mary Smith, who called me this afternoon. She called me about something else; she wasn't complaining, but I was wondering about her needs and questioned her. She lives in a small apartment, is one of those horrible ramshackle buildings so common on the South Side, where the drafts make rooms difficult to heat under the best of conditions; but Mary, who has five children and is chronically ill herself, was telling me this afternoon that the coal has recently gone up 65 cents on the bushel, which means that she pays \$1.25 a bushel for it. A friend of hers some blocks away is paying \$1.50 a bushel for coal. These prices must be paid at the expense of food, for Mary is on relief, and relief allows only 50 cents a bushel for coal. To add to her problems Mary has had three relief cuts in recent months. She was cut down \$10 in September, \$14 in December and \$17 in February.

The story of Mary Smith highlights two problems on Chicago's South Side.

First is the fuel problem. Families are jam-packed, sometimes several hundred to a building, in structures that once had central heat. But long ago central heating became a thing of the past and each family has to heat its quarters with an old-fashioned coal burner. A coal burner isn't a bad thing on a farm, or in a small town, but in buildings like these it constitutes a constant fire hazard. There is also a problem in sanitation and economics. With no place to store coal but in the living quarters of the family, it must be bought in small quantities off wagons that make the rounds from alley to alley—bought by the bushel and at very high prices.

Next is the problem of families on relief or who need relief. Last September those receiving public assistance were receiving only the absolute minimum required for sustenance. This minimum was determined by experts in the field, but since then because appropriations were too low and requests for relief were many more than anticipated before so much unemployment set in, families receiving public welfare have been receiving less and less. For example, one of the branches, Aid to Dependent Children, which is the assistance given to mothers with children, and which by the way is more adequate than mere public relief, is now 22% below the absolute minimum requirements mentioned above. What that will mean in terms of frustration, degradation, undernourishment, impaired health, delinquency, moral fibre, and even in future taxes only the Lord Himself can say.

But there is also the problem of those who need relief but who aren't yet on it. It has been stated again and again that Negroes have the marginal and low-paid jobs. Consequently many of them

when they are working live from hand to mouth. The result is that when they lose their jobs, as thousands of them have during this recent recession, they are immediately in need of help. Some of them apply for unemployment compensation that is due them. It may take them as much as two months to get it. Others must turn to relief. But relief has a stringent set of rules and regulations. Its workers must investigate and investigate and investigate and that takes time, often many weeks, so that the man who is out of work has no savings, and has a family, is indeed in a serious condition. He gets behind on his rent, sometimes he is evicted. He has no food. If he can manage to persuade his landlord to forget the rent for five or six weeks, maybe two months, and if he can manage to persuade his grocer to let him run up a bill for food for the same length of time, by the time he does get on relief he is deeply in debt and relief starts with the day on which it is granted. It takes no responsibility for back bills. Thus, the man who finally gets on relief receives entirely too little to satisfy his current needs and still out of that pittance he must attempt to pay his back bills. Still others come to Friendship House for aid, though we can help only a little here and there.

The picture is dire enough for white people on relief, but it is even more serious with colored people because of the segregated pattern which bottles Negroes into a circumscribed area. Rents and food are higher in the Negro area than elsewhere. Since public relief will allot only so much for rents, it often happens that a Negro family will be using food money to make up the discrepancy between what he can get for rent and what he must pay for rent, and so a family that would be undernourished even if it could spend all the money for food that relief allows it, must get by on a still smaller allowance for food.

The real tragedy of all this is the spiritual waste that is bound to result. It is true that poverty accepted with resignation and offered to God has immense merit for heaven. But destitution is something else again, for it can easily warp and embitter souls and turn them away from God. The Church has always taught that for a virtuous life a modicum of the material needs of life are essential. A desperately hungry man would find it extremely difficult to think much of God. But it takes a certain understanding of things spiritual to turn even poverty into spiritual treasure. It is one of those things that is easy to advise but difficult to do. As Thomas Merton says: "It is easy enough to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you, try to share some of their poverty and see if you can accept it as God's will yourself."

Margaret Young

Chicago Volunteers Establish Council

Chicago Volunteers, catching the Convention spirit that pervaded the Chicago house several months ago, have established a Volunteer Council.

Convention time is "taking stock" time. During the recent convention of all the Friendship Houses, the vols joined the staff in taking stock of the volunteer program.

The "B" (Catherine De Hueck Doherty) led a discussion at Wednesday night's supper during the Convention. How to organize volunteers, integrate them into the House more fully, and help volunteers work outside the House more effectively, were topics discussed.

One tool that could help make the volunteer program more vital and successful was a Volunteer Council, the group decided. This council would work closely with the staff in planning all volunteer activities and in working out an indoctrination program—FH style.

Members of the Council are Tena Roseman, Cliff Thomas, Joan Kawaguchi, Charles Lumpkin, Mary Dolan and Ed Lucas. Its chief objective is to plan discussions, lectures, conferences, reading that will help each volunteer see the full Friendship House program, and its part in the larger program of the lay apostolate in the Church.

The Council meets weekly with the Director and a staff worker. At present they are studying how to outline a volunteers' program flexible enough to meet the needs of all volunteers—those who work, those who are students . . . those who cannot come for meetings or discussions . . . those who can come only at irregular times. The Council asks all the vols and friends of FH to help in this planning with prayers.

Spectacular Advances By American Negroes

CHICAGO, ILL.—Spectacular advances by the American Negro during the past 10 years—from employment and income to health and schooling—will be revealed in the 1950 census.

The Negro has gained 2.5 million in population since 1940 and exceeds the 15 million mark in total numbers now.

The most notable advance has been in schooling, with 24 out of every 25 Negroes between 14 and 24 able to read and write and the number of high school graduates doubled in 10 years.

The number of Negro executives has double in the past decade, as has the number of Negroes holding sales and clerical jobs.

The average income has nearly tripled from \$500 to current figure of \$1,400.

These figures are revealed by Dr. Joseph R. Houchins, specialist in Negro statistics in the Bureau of the Census, in an article in the current issue of Ebony magazine.

Taking an advance "peek" at the 1950 census, which is due to get underway April 1, Dr. Houchins declares that the 1950 census will be a "real source of elation for Negroes everywhere."

Washington Reporter

Spring is afoot, underfoot, all about us. Here at St. Peter Claver Center we're sure of it at last, after sniffing through the "in-between" season of wet streets and virus-X. We know it when on a Saturday morning we do a really good sweep job, and venture beyond the "Everybody Welcome" door to give "You" street a quick sweep-down.

The sun is warmer, and even the rain is warmer, and while it makes us look forward, we also look back on those rather gloomy months of March and February. Things were happening then too.

One night back there in February the Volunteers first thought of starting a drama group. An interracial group, not altogether new in Washington — the Department of Agriculture has such a group — but new in unofficial Washington at least.

By this time those stage-bitten vols are calling themselves the "Peter Players" . . . hoping for the patronage of our St. Peter Claver, and are about ready to stage their first performance, a variety show inclusively entitled "Soup and Salad." Father Fontain, pastor of St. Paul's, the predominately "white" parish just around the corner and up the street from us, is very graciously loaning the Peter Players use of St. Paul's Academy auditorium.

Also in those dark pre-spring days new workers came to us to share our wet feet and dwindling aspirin supply. Bill Schaefer an ardent Catholic Actionist is stopping off at St. Peter Claver Center for a few months work before going to France and Italy where Catholic Action has sprung up so intensely. Virginia Sobotka and Terry McDonald joined our staff, Virginia to become our official artist and Terry to lose herself in the everlasting perplexity of Friendship House files.

And from our "home fort" to the north, came Mabel Knight to give us "new-ones" the great benefit of wisdom

After the first integrated game, Pauline tells us her white students said they'd like to come again to play with the colored girls. And St. Augustine's girls also took her aside to say they hoped the white girls would come again.

Now Pauline has a soft-ball diamond lined up where she can keep the group going after the D.C. recreation basketball season closes.

Here in Washington everyone is welcoming back the legitimate stage. To us it is especially welcome because it has made an interracial comeback. The old Gayety theatre led the way early in March and soon after the Strand signed with the American National Theatre and Academy, also on the non-segregated basis demanded by Actors Equity. At the time that the Strand was signed, Marcus Heiman repeated his refusal to open the old National theatre, Washington's one-time legitimate show-house, closed because of its segregation policy.

March 16th a small neighborhood theatre, the Sylvan, opened under "new management" for the first time to "colored patrons." Reason for the change in policy, previously announced on the screens to the "boos" of white patrons, is obviously financial, since the neighborhood is changing from a mixed neighborhood to a predominantly Negro one.

St. Patrick's Day we celebrated with the kids from Seton Place. They came to the center with their parents and put on a program to show them what goes on in the children's club every Saturday morning. It was a performance with plenty of pathos, natural talent, and whimsy.

We can't forget, about FEPC because what's happening to it is happening right under our noses. Right now nothing is happening to it. After a life-struggle on George Washington's birthday in the House of Representatives, it passed, much amputated, into the Senate about three o'clock the next morning. Senators seemed loath to tackle the bloody stump of a bill which was to make fair employment practices a law. The part that was amputated in the house was, most people believe, a vital part; the power to punish FEPC lawbreakers. In the middle of March we welcomed our monthly Day of Recollection. A few quiet hours sandwiched into the usual rush and whirl of FH to rest and think, and listen to what God says in His silences. The Religious of the Sacred Heart welcomed us, the first Interracial group to make a retreat at their beautiful country Day school Bethesda, Maryland. Father James Martin, a Dominican, was our spiritual guide on our one-day retreat from "You" street, its teaming and absorbing life.

Jobless Professor Has Many Talents

He is a Civil Engineer, has taught mathematics in college, has lectured on his native Haiti, is 37, is tall and husky but he can't find a job. Evan Chenet, 202 West 103rd street, New York, is blind.

While teaching in Rhetoric, the Humanities in the College of Port au Prince in 1938, a cataract blinded him. He continued to teach and periodically came to the United States for treatment. He learned to like this country and now has his first papers.

Chenet's faith in God and America is somewhat evidenced in the birth of his son, Alix, now 18 months old. His son Claude, 11, and daughter, Evelyn, 10, attend Holy Name of Jesus school. Mrs. Marie Coby Chenet was with the Department of Finance, Government of Haiti, for 15 years, and is now occasionally employed as a garment worker.

Since making the U. S. his home, Chenet has worked for film companies, splicing and spooling film, when work was available. Mr. Chenet travels alone, using a cane.

"I used to design roads and make house plans. But my English isn't perfected," Mr. Chenet modestly explained in concise English.

While in the U. S. Mr. Chenet has studied Braille, can use a regular typewriter, knows commercial code (telegraphy), and is now studying piano tuning and repairing through the Vocational and Rehabilitation Service for Blind.

When asked, Chenet said, "Yes, I could teach French or mathematics. In the College of Port au Prince I would send my students to the blackboard to do the problems; they would tell me what they were doing, and I would correct them. On examinations I would take the papers home and Marie, my wife, would help me correct them. It worked fine," he explained. "I would like Social Work, too, to help the handicapped."

We sympathized with Mrs. Chenet and their three children when Mr. Chenet disclosed that he had recently begun to study the saxophone and violin. "I enjoy it and my teacher said that I should be able to play in about eight months," he said.

Evan Chenet said he would be interested in any employment. "I would like to be able to continue to support my family as I have in the past."

SCHOLARSHIPS FOR 70 NEGROES

More than 70 deserving Negro students have gone to college with the financial assistance of Catholic Scholarships for Negroes, Inc., it was announced at a meeting of the directors.

Founded in 1947, the organization located at 216 Central street, Springfield, Mass., has assisted students from 14 different states and the District of Columbia. The work is maintained entirely through voluntary contributions. It has been organized under the sponsorship of Most Rev. Richard J. Cushing, D. D., Catholic Archbishop of Boston.

His Name Is Jim! You Know of Him?

The night is dark and dreary, the travelers tired and lonesome as a group of us from Harlem's Friendship House boards a subway train bound for anywhere, any night.

The night's dreariness disappears, the tired and lonesome travelers become revived and friendly, if Jim Guinan, Friendship House staff worker is aboard.

His technique is simple but very unusual for this tall, lonesome city.

After finding what accommodations are available, Jim, with his infectious smile sizes up the crowd. If he finds a person who will return his smile, Jim says "Good evening. We are from Friendship House and we would like to meet you. And what is your name?" Although a bit embarrassed, the person usually answers.

"Now that's a nice name," Jim will say. "I want you to meet Ann. Ann's from Friendship House. Ann meet Tom. Ann smiles and says hello to Tom. Tom smiles back. "Then turning to the rest of the Friendship House gang, he continues with the introductions, "Tom I want you to meet Fred."

"Hello Tom," Fred will say from his position in the car. And the procedure is repeated. Tom will meet Leon, Gerard, Mary, Jim, Claire, Audrey, Pat and the rest.

By now, Jim will be taking command. Other people on the train will be eyeing this curiosity, carefully. After Tom has been introduced all the way around, Jim moves on to the nearest person. That nearest person, if bashful has probably already taken refuge deep behind his paper.

"Sir," Jim will say as he attempts to get his attention, "I want you to meet all these nice people. What is your name?"

A blushing face may emerge from the paper and say something unintelligible. "I didn't quite get that name sir," Jim is quick to say loudly. By now most of the car is watching and listening to this person invading the supposed friendliness of New York City's subway trains.

"Frank," the man will say, as he reacts to the broad smile on Jim's face.

"Frank. Now that's another nice name." Jim's real and spontaneous laugh is as loud as the noise of the subway train. "Frank meet Tom." If Tom thinks his role is finished, he is surprised. The two men will smile at each other, if only feebly. And now two men who entered as complete strangers are at least nodding acquaintances. The rest of the passengers know them by their first names.

Soon the rest of the Friendship House crowd meet Frank. Frank nods to all, as they are cheerfully introduced by Jim Guinan.

The passengers are deep in the spirit of the game by now, convinced that this person isn't trying to hurt them and isn't a wise guy. They are smiling at this unusual char-

acter; smiling because everyone else is smiling; because they really prefer to smile anyhow.

At each station stop, people come and people go. The newcomers are ordinarily surprised at the mirth prevailing but are quick to participate with their smiles, or with their names. And so it goes until we reach our destination. We disembark, leaving a cheerful carload of people who are going somewhere; now going somewhere to make other people cheerful, we hope.

What if Jim doesn't get the right responses? Then he leads us all in song, pleasant songs that make people feel pleasant. But no matter, when Jim Guinan boards a subway train the result is, most often, happier people.

An unusual fellow, this man Guinan from Friendship House.

Negro Converts

(Continued from page 1)

about 13 million Negroes in the United States, Archbishop O'Boyle said only 350,000 are Catholics.

"That means that out of every 100 Negroes, there are about three Catholics," he noted. "It is a disturbing and saddening figure."

The prelate asserted "our Catholic doctrine of the Fatherhood of God finds its inalienable complement in the brotherhood of man. That word 'brotherhood' is not an abstraction which anyone may twist to suit his wishes. It is a hard and indefectible fact that God has made mankind one by nature, that He has ordained every man to the same destiny through the mission of One Lord and Mediator Jesus Christ."

"In the Catholic unity of the Church nothing could be most hostile to this divine religion than any dividing factor which would wall up men into exclusive temporal groups, racial, religious or otherwise, tearing limb from limb the body of Christ," Archbishop O'Boyle continued. "The church is designed by God as the framework of a society for all religious mankind. It is given to no man to force a divinely fashioned thing into the shape of something else which men prefer."

Archbishop O'Boyle spoke at a religious vocation rally in St. Matthew's Cathedral. It marked the opening of religious vocation week in the archdiocese. Purpose of the week is to focus attention on the religious life and on the need for more volunteers for the priesthood, brotherhood and sisterhood of the church. The Rev. Philip M. Hannan is director of religious vocations for the archdiocese.

From a news story appearing in the Washington Evening Star, March 13, 1950.

ALL YOU WHO HAVE BEEN BAPTIZED IN CHRIST'S NAME HAVE PUT ON THE PERSON OF CHRIST. ALLELUIA.

POUR INTO US THE SPIRIT OF THY LOVE, O LORD. SO THAT WE WHOSE HUNGER THOU HAST SATISFIED WITH THY EASTER SACRAMENT MAY, BY THY LOVING KINDNESS, BE MADE ONE IN HEART.

and stability gained in her 5 years as director of Friendship House, New York. (Not only that, but she's a good cook).

In March too, Pauline Conery, volunteer, reported success in her project to start an integrated girl's basketball program. Father Benson of St. Augustine's asked if we could start a sports program to supplement catechism classes among his high school students attending public high schools.

Pauline volunteered, and organized about thirty girls from colored high schools, Dunbar Armstrong, Cordoza, Francis and Garrett-Patterson. Two white girls from the private Catholic girls academy where Pauline teaches help her regularly with practice. Early in March Pauline held her first integrated game, with six of her white students mixed into the several teams of colored girls from St. Augustine parish. The white girls all had permission of their parents.

HOSPITALITY HOUSE IS CHICAGO'S PLAN

DEAR EDITOR:

WOULD YOU PLEASE INSERT AN EDITOR'S NOTE WHICH WOULD ANNOUNCE THE NEWS THAT FRED O'CONNELL, JOHN CRONIN, AND WILFRED MISCHE ARE OPENING A HOUSE OF HOSPITALITY IN CHICAGO. IF ANYONE INTERESTED WOULD LIKE TO GET RID OF A FEW MILLIONS THEY CAN SEND THEM IN CARE OF ONE OF THE ABOVE AT THE CHICAGO FRIENDSHIP HOUSE, 4233 INDIANA AVENUE. BEDS, BLANKETS, AND ALL KINDS OF ARTICLES ARE NEEDED FOR THE FURNISHING OF SUCH A HOUSE. THANK YOU.

"How many this morning, Fred?"

"About fifty . . . more than yesterday."

At Friendship House, Chicago, we furnish a moderate breakfast for approximately fifty men. The number fifty may seem to be small for a morning's breakfast among the poor, and is, but the problem these men represent is very much larger.

Every morning the front doorknob keeps turning in rhythm to the shuffling footsteps of men hustling inside to escape the cold of Chicago's winter. Once inside the men turn down the lapels on their shabby overcoats and huddle about the rusty radiator of our makeshift gymnasium. From half-numb mouths they begin to speak to other recruits of the ever growing army of unemployed.

"Last night the sergeant at the Forty-seventh street station turned the whole gang of us out at one thirty. Half the guys couldn't find a hallway for the rest of the night. I sure hope the 'cruiser' gets back soon."

"What's the 'cruiser'?" Fred asked.

"He's the old sergeant at the station that lets us guys without a place to go sleep there for the night."

"Hey, Fred," interrupts Sam, "Frank Rogers needs to get to a hospital."

"What's wrong with him?"

"His legs are broke out in big sores. He says his legs always do that when he sits up all night."

"When was the last time you went to bed, Frank?"

"Oh I've been sleeping in hallways since I lost my job last summer but the last bed I slept in was around . . . Christmas time."

"What should we do about Sherman Patton?"

"What's the matter with him?"

"The diabetes went to his legs. He had to sit up for the last week."

"Phone Mercy Hospital and ask the nun at the dispensary if they can treat him."

On and on goes the play, the men asking for a meal and clothing expecting to be forced to take a "nosedive" (get religion) for the things they get.

Why are these men home-

CHRIST. NOW THAT HE HAS RISEN FROM THE DEAD, CANNOT DIE ANY MORE. ALLELUIA; DEATH HAS NO MORE POWER OVER HIM. ALLELUIA. ALLELUIA.

less? Why don't they have jobs? Need they look so destitute? These and a whole battery of questions have to be answered before the average person sees why men at present are starving in a country where surpluses are common.

The other day James Jackson asked me a question which seemed simple at first but revealed a conception of some non-Catholics regarding the charity of Catholics.

"Why aren't the Catholics feeding the poor? They read the Bible and go to church but

don't practice what they preach."

What Jackson said about the failings of Catholics may be exaggerated but let's look at ourselves for a moment.

Catholics in Europe used to regard the poor as the "ambassadors of God." Under this conception the poor were treated with the same hospitality that a distinguished representative of the church would receive.

Nowadays we in America are inclined to shed many of our responsibilities to the state or other collective authorities. At certain times the government should take the responsibility of administering aid to those who need it.

But lately we are in a dan-

RISEN WITH CHRIST. YOU MUST LIFT YOUR THOUGHTS ABOVE. WHERE CHRIST NOW SITS AT THE RIGHT HAND OF GOD. ALLELUIA; YOU MUST BE HEAVENLY-MINDED. ALLELUIA.

ger of allowing the centralized authority to take upon itself many functions that are not inherent in the purpose of the state. We may need municipal shelters and soup lines for the poor, but why are they needed? We produce a need for municipal shelters and poor houses because we refuse to take the individual poor as our personal responsibility. A practice quite prevalent in former times was the establishment of a Christ-room in the home of every family. This was reserved for the poor who needed a place to rest for the night. From this practice evolved our guest room custom. However, we no longer take in the poor, but only those who are immediate friends.

Lately many Catholics have been hearing the word "personalism." In essence this word means realizing our personal responsibility to be Christ's apostles. We are to be apostles because we are Christians with an obligation to love every person as we would love Christ. Most Catholics would be willing to die for Christ, if they would see a need for such an act of love. But what about a coat, a bed, a meal, a kind word to Christ whose name is Joe Cook or James Jackson? Would we be willing to go out of our way to help the poor man who was robbed of his necessities?

We hear more and more about a thing called Catholic Action nowadays. What does

this primarily mean, except living Christ's way of life. That means being a good apostle who works for Christ by doing the things that Christ would do.

In Chicago there are thousands of unemployed men. These men are not created to be existing as statistical unemployment numbers. They are human beings with a dignity. For any one of them Christ would have died—even were he the only man that ever existed. To each of us, every person should be Christ. Yet these men have no place to rest their heads except in some dark hallway or in some unoccupied automobile.

During the recent coal strike the miners were hungry and in need of clothing. Our brothers, the Communists, fed them. It may have been a typical move that Communists are well known for making, but remember that it used to be typical for Christians to personally feed and clothe the poor.

The point is clear, I hope. Why are we Catholics, no longer the Catholics the world once knew us to be? Why don't we practice the things we believe? Why? Because somehow we have entered upon an age of selfishness that has created the abnormal need for the state we know. Modern man is a conglomeration of selfish appetites—an unidentified mass of materialistic drives in which he loses his dignity. He neglects his responsibilities until the state is forced to perform his duties. When the state takes upon itself the responsibility of administering love and justice then the individual man loses his freedom to possess his dignity. Only in loving God and loving his neighbor has man dignity. If he loses his opportunity to love and help his neighbor he loses his dignity. He becomes a baby who has to have everything he sees. He possesses things so securely that he refuses to share them with anyone—afraid he may lose them. Finally these things possess him and man becomes only as much as his possessions.

What to do? Start practicing the sermon of hospitality we have been hearing for nineteen hundred years. Practice what Christ said with our whole minds, hearts and souls. Love one another.

WILL MISCHÉ.

"QUOTES"

Elaine Scott was in Bloomingdale's last week, and saw two nuns going back and forth, between the handkerchief department and the shoe department. She heard one of the nuns saying to the other: "It's so hard to know what to get Sister Theresa—she has everything."

Leonard Lyons in the New York Post

CHICAGO PUBLISHES HOUSING PAMPHLET

Chicago's Friendship House has published a housing pamphlet, cleverly yet simply illustrated, titled, "An Appeal to the Christian Conscience," Betty Schneider, Director, announced.

"To raise the funds for publishing it, we had a bang-up party and folk dance, to which we invited people from all of the apostolates in the city," she added.

"Now we are anxious to get it out to all of Chicago and particularly in the Catholic parishes where housing projects will be located, for it gives help to communities where there may be tension. And it faces the issues squarely from a Catholic point of view," she stated.

Copies can be obtained by phoning the Chicago house, or writing to, FRIENDSHIP HOUSE, 4233 South Indiana Avenue, Chicago 15, Illinois.

Letter to the Editor

"I was in the group from St. Michael Central which visited Chicago Friendship House some time ago. I would like to congratulate you on the very wonderful work you are doing. There is such a great need for the apostolate in the area of racial justice.

"Also I would like to thank Miss Ann Stull for the tour she gave us, and also for the friendly reception we received. It makes one really start to think when one sees how much others are doing.

"Please don't think that I am writing this under pressure of the school, because I am doing it on my own.

"May God aid you in your work and grant you the privilege of seeing its results.

Sincerely,

(s) Eva Standenmeyer

Harlem Reporter

By ANNE FOLEY

Mable Knight left New York on the first of March, to spend a few months at the Washington House. We all went with her to the bus station and gave her a royal send off. It is difficult trying to get along without her; so many people come in to see her, or call her on the telephone. It is good to be able to explain that she will be back in the fall.

Easter Sunday afternoon we had Open House. It featured an exhibit of Negro Artists and it was a reception for Mabel—in New York for the occasion. It attracted many people—old friends and new. Everyone enjoyed it, and an Easter happiness pervaded the whole occasion.

The March issue of the Catholic Interracialist was very popular. We sold out quickly. One Sunday morning at St. Charles Borromeo Church we sold three hundred and fifty copies. With the Fides report from Rome in it, it was a pleasure to sell. Also the money came in handy.

Two new staff worker applicants are Clare Hughes from Jersey City who has been working away at the files and helping out with the chil-

dren; and Pat O'Connell from Newport, Rhode Island who has been giving us a helping hand on the paper, as well as cooking, driving the truck and doing anything else that is asked of him.

We sent our begging letter out this month. We are quite broke and we hope that our friends will contribute enough money to see us through the spring and summer. They always have, for which we thank God.

Can Negroes Be Priests

(Continued from page 1)

inquiry it has been ascertained that 17 diocesan seminaries, 52 religious seminaries and 25 congregation of nuns will now accept Negro candidates. But my joy was short-lived, for I soon learned that these are but a small minority. By subtracting them from the totals given in the CATHOLIC DIRECTORY, I found 47 diocesan seminaries, 285 religious seminaries, 209 congregations of nuns unaccounted for. What about them?

Father Heithaus continued, "I am not saying that the silent are guilty. I merely wish to say, and say it emphatically, that Negroes will suspect us of trying to maintain a white church—because that is what we seem to have done pretty successfully in the past. Loyalty to the Church seems to demand that a suspicion so damaging to Christ's Mystical Body should be dispelled. The scandal cannot be removed by acting as if it did not exist. It can only be removed by stating publicly that Negroes will be accepted, and on the same basis as whites.

Surely our duty in this matter is clear. One encyclical has reminded us that all races have equal rights in the Church, and we must know it. Another, that American Negroes (because of their peculiarly disadvantaged status as a result of slavery and Jim Crowism) need special consideration and have a right to it. The Pope has warned us that we must rid ourselves of race snobbery and help the Church in her struggle against race prejudice. All Catholic seminaries and universities have been commanded to fight tooth and nail against racism. Missionaries have been admonished to get over the idea that only whites are fit to hold positions of authority in the Church."

Father Heithaus elaborated, "We are asking too much if we expect Negroes to become part of Christ's Church, an organization that seems (to them at least) to be run by whites, for whites, and according to white men's notions. Christ did not found such a Church. He founded an all-embracing, superracial Church in which no race is privileged above others and all races have equal access to His gifts."

No matter how shabby a "store-front" church may be, most Negroes would unhesitatingly prefer it to the most magnificent Catholic church in which a Negro would be shunned, stared at or given the deep-freeze treatment. Negroes are human."

We conclude the excerpts with a significant fact as stated by Father Heithaus.

"In the Catholic Church of the United States, white priests outnumber Negro priests more than a thousand to one, although whites outnumber Negroes only nine to one in the country's population."

I AM RISEN AND AM STILL WITH THEE ALLELUIA

HARLEM CASUALLY

These days a casual walk around the northeast section of Manhattan Island gives many impressions. It might strike you as a pitiful corner of Hell, or a milder tier of Purgatory, but hardly anything related to Heaven. True enough, the apparent misery that meets your first glance has deep roots in reality. But if you read these few observations, you may discover that despite all the adverse things that are prevalent in Harlem and in places like it, there are signs of an unrootable good which struggles to stay alive.

You can find beyond the streets many worthwhile things. The happy face, the face dark with worry, the dark face that is careworn yet peaceful, even the sensual one, are all surface glimpses of things here. Often you encounter the blank expression that tells you nothing. Your search can begin when you reach the comparative quiet of off-the-street life. The homes in Harlem give a good perspective of life.

If you follow the dictum that as the family goes, so the society, you have a good basis for an objective interpretation of much of the life you meet casually. Take a little girl you may see, thin, rather nervous, whom you see on her way to school. Probably she dislikes school, as many of her age understandably do. But why? At home, from her parents she constantly learns that she must go to school, she must learn, she must make something of herself. She doesn't understand this attitude. But her mother realizes that a young woman of color has many unwarranted handicaps and she must measure up to an exacting standard, to realize opportunity, to secure success. Can latent talents be brought out in a much-too-crowded school? School isn't fun. Homework is hard to do in crowded homes. Parents seldom get to meet any of the teachers, outside of class. But she continues to go to school.

Or then it might be the tall young lad, cigarette dangling from his lips, hands in his pockets, standing out in front of the tenement where he lives. He managed to finish high school but he has not succeeded in finding a steady job. But his face may not be sad. He is young and life can hold much promise for him. Take his love for music, from bop to Beethoven. Often the small allowance which he gets from a hard-working, self-sacrificing mother or father goes into buying records. In this day he has a bond with many of his friends. They visit and listen together. Many good dancers and other artists have been made this way in Harlem.

Yet we must go into the Harlem home a little more, into the physical concrete realities on which families have to be built. In most cases the living quarters are too small and it means at times, cramping. Some privacy is a prerequisite in family life. However in spite of the drawback there exists in the greater of the family members a strong loyalty. There is the not infrequent trial of sickness. Although the family health may be impaired, its

morale is seldom dented by it. Nor is it rare in Harlem to find an invalid at home receiving a care as constant as that of the overcrowded local hospital.

Winter and summer are two extremes for Harlemites. In the older tenements (some date back well into the last century) it is from oven to refrigerator as you can hear it termed. Yet the summer finds many families, on weekends, out to the beaches picnicking together. Winter finds many home early to bed or finding time to read, play games, listen to the radio, invite friends over. Sundays are invariably the same. Many are churchgoers, and of these the larger part are serious about it. There are, incidentally, more people becoming Catholics in Harlem, and the weekday proportion of church attendance is high.

Civic pursuits are not so keenly taken to. It is difficult to uncover that justifiable pride that comes of a well-kept and regulated community. Where is the basis for it in Harlem? Still, groups have been organized, like the tenants' leagues. Those still in the process of formation, attract a sizable number of families. They are enthusiastic enough in wanting to see the changes made to better the conditions that make living decently a bit of a difficulty.

The bane of segregation is evident if you observe how

AT THIS TIME OF YOUR SOLEMN FEAST, SAYS THE LORD, I SHALL BRING YOU INTO A LAND ALL MILK AND HONEY. ALLELUIA.

families react to a visit, say, from a door to door salesman. There is a thinly disguised air of annoyance in many cases simply because Harlem has many get-rich-quick merchant-salesmen whose prices and "bargains" pay in the end—the seller. Inferior goods are not rare either. Foodstuffs that reach family tables usually have the added sales tax of discrimination attached to them. Yet, just as they are good cooks from years of practice in their own and white homes, the parents are good providers as a rule, according to their means. Despite the handicaps of higher mortality rates, Harlem has done remarkably well in trying to improve the lot of its children. The present generation on the whole is stronger, in spite of its environment.

You must remember that in Harlem you will find all the symptoms and ills of a sick society, such as we have today. Yet the case is complicated by the aggravation of segregation and discrimination added onto it. The mustard seed of good rooted there has to be well guarded. You perhaps have a better idea why the family is like a garden that must remain fertile to nurture it to a towering height. Help comes from you when you remember these things, pray about them and find out what you can do.

(First of a series of casual essays on Harlem, by one who can call Harlem home.)

HERMAN CREARY.

Wisconsin Reporter

After three months of the coldest weather this vicinity has had in a long time, signs of coming spring are gradually showing themselves.

If some of our friends were to come to St. Joseph's Farm to visit us now, they would find a few changes. It seems every F. H. has taken its turn at having a family live with them, and it is now our turn. The home of our neighbors, the Joseph Bauman's, was destroyed by fire the morning of March 2. The house was a complete loss, but through the cooperation of the Monks of St. Anthony's Monastery, neighbors, and people from town, all the furniture and clothing was saved. The fire department from Marathon could not get close to the house because of the snow drifts. The Bauman family occupies downstairs, while the staff have an "apartment" upstairs. They will stay with us until living quarters are fixed up on their farm, which is just across the road.

The Lord giveth and the Lord taketh away. Shirley Renner and Lorraine Fulth left in the middle of a March blizzard for the "sunny south side" of Chicago. Shirley spent a month at St. Joseph's Farm and Lorraine volunteered two months. Lorraine enjoyed the title of Chief Engineer in charge of the furnace, and kept us warm and snug in the 20 Deg. below zero weather. In their place the Lord sent Joanna Mertensotto back to the Farm. Joanna has been in Fairfax, Minn., her home, with her father, where she has been stirring up interest in group participation in the Liturgy, and promoting square-dancing, her favorite form of recreation.

Anyone who did not read Father Claude H. Heithaus' article, "Does Christ Want This Barrier?" in the February 11 issue of *America*, missed an excellent article on the Church and the Negro. *Time* magazine quoted the article in their Religious Section. We have been sending out reprints and have been urging everyone to read this plain-spoken, hard-hitting piece of work. We, at the Farm, had the opportunity of meeting Father Heithaus several times last summer, and he participated in our Summer School of Interracial Living.

Congratulations are in order to our parent, the Chicago Friendship House, for the recent award it received from the Lake View Council of Chicago for the Chicago House's outstanding service in the field of religion.

The Governor's Commission on Human Rights in Madison, Wis., has just appointed a committee to work on breaking down discrimination in all hotels and summer resorts in Wisconsin. Sad to say, there are many hotels right near Marathon that restrict Negroes, and there are resorts which have "No Jews or Negro" clauses in their policies. Staff workers worked with the American Association of University Women last year in breaking down discrimination in the Wausau hotels.

VIRGINIA LOWE.

LIFT EVERY VOICE AND SING "NEGRO ANTHEM"

WORDS BY J. WELDON JOHNSON

MUSIC BY J. ROSAMOND JOHNSON

Lift every voice and sing. Till earth and heaven ring
Ring with the harmonies of Liberty
Let our rejoicing rise High as the listening skies,
Let it resound loud as the rolling sea
Sing a song full of the faith that the dark past has taught us
Sing a song full of the hope that the present has brought us
Facing the rising sun of our new day begun
Let us march on till victory is won

Stony the road we trod, Bitter the chastening rod
Felt in the days when hope unborn has died
Yet with a steady beat, Have not our weary feet,
Come to the place for which our fathers sighed
We have come over a way that with tears has been watered
We have treaded our path through the blood of the slaughtered
Out from the gloomy past, Till now we stand at last,
Where the white gleam of our bright star is cast.

God of our weary years, God of our silent tears,
Thou who hast brought us thus far on the way,
Thou who hast by Thy might, Led us into the light
Keep us forever in the path we pray,
Lest our feet stray from the places our God where we met
Thee
Lest our hearts, drunk with the wine of the world we forget
thee
Shadowed beneath Thy hand, May we forever stand
True to our God, True to our Native land.

FROM AUSTRALIA AN ACTOR WRITES

39 Castlebar Road
Oakleigh
Victoria, Australia.

Dear Miss Foley,

For many years now you have been sending me Friendship House News, and I feel extremely guilty at not having the courtesy to acknowledge this before now. I have made attempts and indeed tried to send a subscription. But, as you know, there is a dollar "situation" and your paper was not on the list of papers for which Banks are allowed to remit subscriptions.

As you know from my former address, my connection with Friendship House came through the Therry Society, and was brought about by an article in *Orate Fratre*. Therry Society in Melbourne is now at 238 Elizabeth Street, and I am at the moment president.

Therry Society now has branches in Adelaide, Sydney, Perth, and this year on the Feast of the Immaculate Heart of Mary another Victorian Branch was opened at Geelong. We continue our program of plays—Henri Gheon's "Way of the Cross" was done in Sydney inside one of the churches there, and this year it will be done inside three churches at least in Perth. This is the first time, at least to my knowledge, that permission has been given to do a play within the church itself. This play is a tremendous sermon indeed, and does make us feel our apostolate of entertainment—which feeling

is not so apparent when we do but secular plays.

Our booklet of home entertainment promised so many years ago did not materialize, unfortunately, though we ourselves still arrange our social evenings and our guest evenings with due reference to the liturgical season or feast.

But it is a hard apostolate, for many reasons, but so worthwhile; if Australia is to become Land of the Holy Spirit, as she was first called, it is essential that her way of life, her way of thinking be changed—it is essential that her way of spending her leisure be changed so that she will think and act as the Holy Spirit would move her. In other words, she must have a Christian culture—when, indeed, her tendency is all the other way. But, indeed, she is worth fighting for, and we hope, through entertainment, to help her to this culture. It does sound ambitious when I write it, and, in fact, at the moment something afar off. But with God's help nothing is impossible—you in your own great and wonderful work know that—the courage and hope of your Foundress and of you all is apparent in the accounts of your activity.

May I then beg a mention for us in your Masses and please know that I send prayers and good wishes that all of you will participate in the blessings of this Holy Year of 1950.

Sincerely in Christ,
MARGERY POWER.

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Young Killer! Who's to Blame?

This is the sad story of William Jones, 19, of Brooklyn, who snuffed out the lives of four unsuspecting victims, including a neighborhood friend, with a fourteen-inch carving knife, in a ten minute tour of South Brooklyn.

The Wednesday before the slaughter, Jones was released from the Matteawan State Hospital for the Criminally Insane, as sane.

According to the New York Age, Harlem newspaper, "Who Is to Blame? The authorities at Matteawan? The psychiatrists in the various institutions visited by young Jones since he was 17, who still regard all Negroes as 'pleasure-loving, easy-going people not worthy of serious examination and diagnosis.' (That is what a noted psychiatrist found after investigation)."

The paper further reported: "A youth growing up in such an environment as that lived in at 581 Warren St., will invariably develop certain mental disorders. Add the fact that he was a Negro and multiply that by the years he spent in correctional institutions and what have you?" Jones had only one conviction on his record (purse snatching), yet had been the inmate of several penal institutions in two years.

Said William Jones' mother, in an article in the New York Amsterdam News: "If I had only known the trouble that was to come, I would have left my son at that hospital until his hair turned white. He was glad to be home and told me of abuse and insults that he and other Negro inmates suffered in the institution because of the color of their skin."

The score: Four dead, three injured, and a boy in a strait-jacket. Who is to blame?

ANOTHER INCIDENT

An Associated Press story from Cochran, Ga., filled only three inches of one column of space in the Washington Evening Star, March 15, 1950, but many who read it will remember it long after supposedly more important matters have been forgotten. It told how a man and his wife were on their way to a hospital with their infant daughter when their car broke down. The parents vainly tried to persuade other travelers to give them a lift. But nobody stopped—that is, nobody stopped until an unidentified colored man came along, saw their signals and pulled up to the side of the road and took them in. With his help, the distressed little family finally reached the hospital.

The story ended on a tragic note. The doctors pronounced the baby dead on arrival. The child had pneumonia, and might not have survived the trip, even if there had been no delay. But her parents are not any the less grateful to their unknown friend. He passes into history simply as another anonymous Good Samaritan, a neighbor—when neighborliness was needed.

Negro Magazine Hails Catholic Work with Race

"The Catholic faith today represents in the South possibly the most challenging religious striking force against racial intolerance," reports OUR WORLD, Negro picture monthly published here.

"Because of this," says the magazine in its April issue, "thousands of Negro Baptists and other Negro Protestants in the South are flocking to it as their Church of the new destiny."

The publication devotes 18 pages of text and pictures to the various Catholic Negro activities in the New Orleans area, which it selected for a survey because the percentage of Catholic Negroes is higher there.

OUR WORLD points out that there is not one Negro priest at work now in the New Orleans archdiocese. The priests who man the 25 Negro parishes in the archdiocese are given the title, "God's Angry Irishmen."

"They dream of their black parishioners as children of God," says the article, "born to live healthy, wholesome lives as free and equal citizens of America who will finally follow God's way to a better life hereafter. These dreams have taken root, against great odds."

Tribute is paid to the Negro nuns of the Order of the Holy Family and their Superior General, Mother Mary Philip. Xavier university, founded by Mother Katherine Drexel, is called the pride of Catholic Negroes.

Summing up, the Negro monthly says: "The Church has shown its hand time after time in its forthright stand against Jim Crow. With the Catholic Committee of the South it has blue-printed a powerful program on human rights. At the Catholic university in Washington and at St. Louis university, where Negro students are accepted even on undergraduate levels, the trend is clear."

"Right now," the article continues, "a fighting Ph.D. (at Loyola university, New Orleans), Father Joseph Fichter (friend of Friendship House) has broken custom and invited Negro lecturers to his sociology classes."

"This is the trademark of the fearlessness of Catholic policy today. That same fearlessness was demonstrated when Archbishop Joseph F. Rummel (of New Orleans) cancelled a public Holy Hour because the City Park Commission insisted on racial segregation."

TRAINING SCHOOL

A TRAINING SCHOOL FOR THE APOSTOLATE, the Friendship House summer school of Interracial Living, Montgomery, New York, offers an intensive program of study, work, and prayer. Courses are offered in the Liturgy, Mystical Body and Interracial Technique.

For information, contact Muriel Zimmerman, Friendship House, 34 W. 135th street, New York 30, New York.

Compliments To Our World

A compliment for a fine article and good editorial policy is due the publishers of *Our World* magazine for their story in the April issue on the Negro Catholics of New Orleans, the staff of the Catholic Interracialist believes.

We are reprinting a letter which was sent by the director of Harlem's Friendship House to the magazine. It expresses our sentiments, also.

FRIENDSHIP HOUSE

34 West 135th St.

New York 30, N. Y.

March 21, 1950.

Gentlemen:

Probably we would be quick to jump on you if your magazine printed something we didn't consider good, so in fairness may we also heartily compliment you on your article in the April issue of *Our World* titled "Negro Catholics of New Orleans."

The article seems complete, fair and well written. We hope to see more of such articles. Undoubtedly, such a far sighted editorial staff has such articles planned.

We, Friendship House, are a Catholic Interracial organization working and living in New York's Harlem and other "Harlems" throughout the country.

May we wish you continued success.

Sincerely yours,

Miss Anne Foley,

Director.

THEATRE OPENING FOR NEGRO ACTORS

"The Negro actor can now look forward to greater opportunities in the theatre," said Fred O'Neal, one of the founders of the American Negro Theatre and a member of the original cast of "Anna Lucasta" on Thursday when he addressed the Interracial Forum held at the Catholic Interracial Council, 20 Vesey street, New York City.

Mr. O'Neal, a Catholic Negro, referred to plays such as "Finian's Rainbow," "Kiss Me Kate" and "South Pacific," which employ Negroes as singers and dancers because they are capable. "Hollywood too has given us an avalanche of pictures on prejudice, 'Home of the Brave,' 'Lost Boundaries,' now on Broadway," he said, "and a few years ago such a topic would not be touched."

"There are still obstacles to be overcome," the actor went on. "Producers do not want to risk money in Negro plays, unless they are musicals. Playwrights are skirting a wealth of material. A well-written, directed and acted play is good box office, no matter what the subject treated or the color of the actors," he said.

Mr. O'Neal regrets the continuation of the stereotype. "We are looking to a change from the happy-go-lucky buffoon to the day when a Negro will win a good part because he can act—and for no other reason."

"The question of prejudice," said the speaker, "causes relatively little trouble in the north, but once an acting group goes on the road in the south, the Negroes are discriminated against. A great deal of good has been done by the white actors who refuse to

NEGRO'S PROGRESS HISTORIC, CATHOLIC SURVEYS REPORT

American Negroes have made "unparalleled" progress since emancipation . . .

The number of Catholic Negroes has risen more than twice as fast as the Negro population . . .

White Catholics are growing out of their un-Catholic prejudices . . .

But much still remains to be done in the fight for justice for Negroes . . .

These are some of the principal points noted in two current surveys.

One survey was made for Fides News Service, agency of the Sacred Congregation for the Propagation of the Faith, in Rome. The other is the work of the Commission for Catholic Missions Among the Colored People and Indians.

The surveys brought out these statistics:

U. S. Negroes number 14,500,000. This is one-tenth of the U. S. population.

Catholic Negroes number 362,427. They increased 160 per cent while the Negro population was rising 70 per cent from 1900 to 1950.

In 1948, 8,857 Negroes entered the Church—the largest one-year increase in 60 years.

Negro converts are in direct proportion to the number of priests working among them. There are now 438 such priests, of whom 30 are Negroes.

White Catholics can be instruments of God's grace by treating Negroes as brothers in Christ.

About one-third of U. S. Negroes are Protestants. Some 8,000,000 have no church affiliations.

There has been heavy migration from South to North.

A "marked change" in the attitude of white Catholics was reported by Auxiliary Bishop Thomas J. McDonough of St. Augustine. He said:

"In one of the largest churches in Miami a colored priest celebrated his first solemn Mass this year. Attendance was almost equally white and colored."

"In St. Petersburg, the white people worked side by side with the colored in renovating a building to be used as a church for the Negroes."

Meanwhile, the Fides Report from Rome stated:

"The social, cultural and educational progress made by the American Negro since emancipation is without parallel in history . . .

"There is still much to be done before the Negro enjoys all the rights to which he is entitled."

"... A tremendous process of social change is working out for the Negro in the U. S. . . . It is accompanied by much resistance . . . yet the process works inevitably from the very nature of the American Republic."

The Fides Service praised President Truman's stand on equal rights. It called upon Catholics to pray for their Negro brothers in union with the Pope, and to make the Negro welcome.

The Fides article said:

"Negroes hear and read the acquiesce to Jim Crow, at the cost of being jeopardized themselves."

"The story of the Negro actor today is an affirmation of achievement," he concluded.

great pronouncements of the Holy Father, full of friendship and affection for them.

"They expect to find those sentiments re-echoed by their Catholic neighbors."

"This is a great privilege accorded us by God in that we may make ourselves the instruments by which His graces are bestowed."

Fides recalled that Pius XII's first encyclical to the Christian world was on the unity and solidarity of the human family. Fides added: "The American Negro belongs to that family."

Fides quoted from the Pope's encyclical:

"Those who enter the Church, whatever be their origin . . . must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail."

Short Story Contest

The 1950 Annual Short Story Contest of the Catholic Press Association will be conducted this year from the National Headquarters at Fordham University and will include a new feature, namely the best Profile for which special prizes will be awarded. The prizes will be \$500, \$200 and \$100, respectively, for the best Short Story and the same amount for the best Profile. Manuscripts must be sent to National Headquarters, Fordham University, New York 58, N. Y., and postmarked not later than midnight April 15, 1950.

The Short Stories must be of artistic quality and not the commercial slick type of story. Stories may deal with any theme so long as they do not impugn basic Catholic concept. Religious themes may be employed but will not receive privileged consideration. All manuscripts must be in English, typewritten, double-spaced. The name and address of each entrant must appear in the upper left hand corner of the manuscript. No manuscript will be returned unless accompanied by a self-addressed envelope of adequate size and with sufficient postage for its return.

HUMAN RIGHTS GROUP MEETS IN WISCONSIN

The resort committee of the Wisconsin Governor's Commission on Human Rights served as host to the Illinois and Minnesota Commissions on January 23, in an Interstate Conference to study the problem of discrimination in resorts with the view of regional solutions. Dr. Martin Hayes Bickham of the Illinois Interracial Commission addressed the group on the subject: "Improving Human Relations in Resort Areas."

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